36. AL-'ALI
(THE MOST HIGH)

"The higher your knowledge of Allah, the more you recognize your own lowliness. Exaltation belongs to Him alone."

- Abu Said al-Kharraz (d. 899 CE)
Source: Recorded in al-Sulami's "Tabaqat al-Sufiyya"

Anyone who recites this Name of Allah daily and keeps a written copy of it with him, Allah will elevate him, grant him affluence and all his legitimate desires will be fulfilled - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-A'LEE ﷻ (THE MOST HIGH ﷻ)

This name is derived from the word 'uluww' which means something high or lofty. Al-A'lee ﷻ is that Being that there is no rank higher than His, and all other ranks are lower than His rank. He ﷻ is that Being who due to His power is exalted and elevated over His creation. He ﷻ is far above His creation, free from any similarity.

Everything is under His subjection, His dominion and His majesty, that Being whom there is none worthy of worship besides Him ﷻ, and there is no Sustainer besides Him ﷻ because He ﷻ is the Most Significant, there is none more significant than Him ﷻ; He ﷻ is the Most High, there is none more High than Him ﷻ; and He ﷻ is the Greatest, there is none more greater than Him ﷻ. He ﷻ is exalted, pure, faultless and far above those things which the transgressing oppressors say.

Loftiness of Allaah ﷻ is explained in three ways:
1.) Nothing in existence can equal Him in honour and status.
2.) He ﷻ has full power over all things in existence, and all are completely subjugated and controlled by Him ﷻ.
3.) All matters occurring in the universe are under His control. No matter can occur contrary to His will and desire.

The loftiness of Allaah ﷻ is not with regards to place, but with regards to status. Two people are sitting next to one another. A third person says, "The first is higher than the second." This does not mean in place, but with regards to status.

If a person has to judge all existing creation with regards to perfection and weakness, then he will find Allaah ﷻ to be most lofty, since He is not in need of anyone in His perfect qualities. This is contrary to other individuals who might be different with regards to their levels of

perfection. However every one of them are in need of the Sustenance of Allaah ﷻ. The reason for this is that there are two types of present things (maujoodaat). Some have intellect (dhawil-uqool), whilst others are without intellect. Those without intellect are of the lowest level. Animals have the ability to move and intend, but are deprived of complete intellect. Man has intellect but is characterized with lowly qualities of lust and anger. Allaah ﷻ is free from all these weaknesses. Therefore He ﷻ is most lofty.

Abu Hurayrah ؓ narrates that Rasulullaah ﷺ said, “When Allaah ﷻ issues any command from the heavens, the angels, in helplessness, begin flapping their wings. The sound they hear is like a chain being dragged on a flat stone. When fear is removed from their hearts, they ask the close angels, “Say, ‘What has Our Sustainer said?’” They reply, “The truth. And He is Most Lofty, Most Great.” (Sabaa)